

CHAPTER XLI

MISSIONS, HOME AND FOREIGN

§ I. ST. STEPHEN'S, WYOMING

The Society of Jesus in the Middle United States was originally organized as an Indian mission, the first conducted by the Society after its reestablishment in 1814. A Jesuit group that thus owed its origin to missionary zeal might well be expected to cultivate this same spirit as one of its cherished traditions. And so it has turned out to be though there have been intervals in the history of the middlewestern Jesuits when they were not directly lending their services to the aborigines. De Smet's Rocky Mountain Missions passed out of their hands in 1852, while the missions among the Potawatomí and Osage collapsed at the end of the sixties with the breaking up of their reservations. Thereafter, up to the mid-eighties, a decade and a half, the middlewestern Jesuits, organized as the province of Missouri, had no regularly established missions serving the Indians of the West. It returned to its pristine field in 1886 when it took in hand St. Stephen's Mission among the Arapaho and Shoshoní in Fremont County, Wyoming, west-central part of the state.

The first steps looking to a Catholic Indian mission in this quarter of Wyoming were taken in July, 1882, by Reverend D. W. Moriarity, a diocesan priest of the Vicariate-apostolic of Nebraska, in the jurisdiction of which Wyoming was included. The Vicar-apostolic, Bishop James O'Connor, was interested in the Indians of his vicariate and in his eagerness to initiate active missionary work on their behalf had commissioned Father Moriarity to try to make a start either with the Shoshoní or the Arapaho. The Shoshoní were found to be under the spiritual care of the Episcopalians, who conducted a school for the tribe at the military post, Fort Washakie. The choice thus fell perforce upon the Arapaho, the largest group of which under Chief Black Coal were located about twenty-five miles to the east of Lander near the junction of the Big and Little Wind Rivers. Father Moriarity having proposed to build a school here, informed Bishop O'Connor early in 1884 of his desire to put hand to the work early in the spring of that year. Meantime, the Bishop had been negotiating with Jesuit superiors to take the proposed mission permanently in hand for he had intended Father

Moriarity's connection with it to be temporary only. Appeal had been made to St. Louis but without result, actual obligations were too pressing to think of taking on new ones. Finally Father Lessmann, superior of the German Jesuits of Buffalo, agreed to assume charge of the Wyoming mission, sending thither Father John Jutz as superior with Father Aschenbrenner and Brother Ursus Nunlist. Father Jutz, the first of the three to arrive, made his headquarters at Lander, the care of which he turned over to Father Aschenbrenner on the latter's arrival, going thence to Black Coal's camp, with whom he renewed the negotiations for a school initiated by Father Moriarity. The latter remained some six weeks after Father Jutz's arrival, giving him the benefit of whatever experience and knowledge he had picked up during his two years' stay on the reservation. Returning to Lander, Father Jutz there met Brother Nunlist, who had just arrived from Buffalo, and with him started for the new mission, the father driving a buggy and two ponies and the brother on horseback. By September, with the help of a carpenter and his assistant, a frame house twenty-five by twenty-five feet had been built. Up to this time no guarantee of government support for the projected school had been obtained. Moreover, Father Aschenbrenner, pastor and school-teacher at Lander, was without adequate means of support, the eighteen families who composed the congregation not being able to make provision in this regard. The outlook seemed highly unpromising so that word finally came from the Buffalo superior to Father Jutz to withdraw from the mission, which could hardly be said to have begun. This he did in November, 1885, without having had opportunity to communicate with Bishop O'Connor and inform him of the step he was taking.

In his embarrassment the Bishop now turned to the Missouri provincial, Father Rudolph Meyer. In the late spring of 1886 Father Stephan, director of the Catholic Indian Bureau, called on the prelate's behalf at St. Louis University where he petitioned the provincial, in case he could not see his way to accepting the mission permanently, at least to send a father and a brother for two months in order to secure the government allowance for the school, which would otherwise be forfeited. The answer was to be given the same day. Hurriedly taking the opinion of such of his consultors as he could reach in so short a time, he found them favorable to Father Stephan's petition. Assurance was accordingly given that the mission would be accepted, but only provisionally, Father Stephan having engaged to procure other missionaries for the work within two months. When notified of this engagement at the expiration of the stipulated time, the father answered that the Jesuits clearly had a right to withdraw, having done all they had undertaken to do, but that he had not succeeded in

enlisting other missionaries. Bishop O'Connor, when notified of these facts and of the inability of the Jesuits to take permanent charge of the mission, was greatly disturbed and begged them for the love of souls not to abandon the field. The outcome was that the province of Missouri continued to operate the mission for five years, delivering it over in the summer of 1891 to the superior of the Jesuit Rocky Mountain Missions.

The Missouri provincial on taking over the mission in June, 1886, immediately dispatched Father Paul Ponziglione of the Osage Mission and Brother John Kilcullin to Wyoming. He had written the first of that month to Ponziglione

Dear Father Paul

Your Reverence said to me that old as you are in the service of God you would be ready, if called upon, to offer yourself for the good of the Indians

Now, I would not think it right to ask you at your age to undertake any new Mission. But may I ask you to start one, and stay for *one* or *two* months at the new foundation?

Fr. Stephens of the Catholic Indian Bureau comes with letters from Fr. Behrens [superior of the German Mission of Buffalo] and from Bishop O'Connor at Omaha. Fr. Behrens promises to send missionaries in two months to the new mission in Wyoming, which is under Bishop O'Connor's care.

If you think you could do something A M D G by starting that Mission, please telegraph to me at once. The Government contract requires the Mission to be begun before July 1st. In case that you think you can go, you can start directly for Creighton College, Omaha, Neb. Bishop O'Connor will give all the necessary instructions. According to the accounts given me, the arrangements are good and you will not suffer much discomfort. I shall also have a Brother in Omaha in good time, who is to act as teacher, etc.

Of course it is intended only to start the Mission and by no means to expose you again to all the privations to which you were exposed. Even had we to keep the Mission ourselves—which is not the intention—I would send some one else and let you go back to your beloved home and the scenes of your former labors and trials.

Having arrived June 30 at St. Stephen's, Father Ponziglione after some difficulty managed to recover the movable property Father Jutz had left in the custody of the Indian chief as also to secure a title to the land. Two months after his arrival he started to build a large brick house to be used as a convent for the education of Indian girls. In September, 1886, Father Francis X. Kuppens arrived from St. Louis to replace Father Ponziglione, who, being unwell, was instructed to return to Kansas. The locality Father Ponziglione had picked out for

the convent proved to be sandy and insecure, so that Father Kuppens, found it necessary to take down the building, reconstructing it in 1888 on firmer ground. This he did with money furnished him by Miss Katherine Drexel of Philadelphia. Bishop Burke of Cheyenne, which diocese had been erected August 9, 1887, with the state of Wyoming for territory, laid the corner-stone of the convent in June, 1888. In a letter to Father Meyer written after his return to Cheyenne he announced that Father Kuppens had received a government grant of one hundred and sixty acres of good land, after which he proceeded to say "The Mission is in the best and most beautiful part of the territory with every prospect of a great future. The manner in which Father Kuppens has got on and the great interest he has taken in the Mission up to the present, I might say, under every disadvantage, is perfectly astonishing. He is a man of great experience and zeal (according to knowledge) and he told me that he has never been associated with any mission or work that has brighter prospects for its future success. He feels confident that when the Indians will have gone, and of course they will go, and before they have gone, the school will be filled with white children and that a great school or college will take the place of the Indian Mission School."

Father Kuppens must indeed have been an optimist to foresee a development such as is here forecast. To this day the dream has not become a reality. But at all events he did contrive to set up a good school, which opened January 1, 1889, and counted ninety Indian pupils before the academic year was over. The teaching was in the hands of the Sisters of Charity of Leavenworth, whose services he had secured. On January 23, 1890, Father Ignatius Panken arrived at the mission, while in mid-March Father Kuppens returned to St. Louis, being replaced at St. Stephen's by Father Ponziglione. Father Panken was pastor of St. Elizabeth's Church for the Catholic Negroes of St. Louis at the time he received his summons to become an Indian missionary. Writing in the third person, he tells the incident as follows:

On the 5th day of January 1890 Very Rev J P Frieden, S J, Provincial of the Missouri Province came to St. Elizabeth's Church in the afternoon, telling Father Panken, S J, to come to St. Louis University as soon as practicable. Accordingly F. P[anken] went and he was told then and there by his Provincial to go to St. Stephen's Mission, Wyo. A few instructions and admonitions of about 10 minutes duration ended the conversation. F. P[anken] went to work immediately arranging the affairs of church and school, instructing his substitute, buying necessary articles for traveling in a Missionary country during the month of January, and left on Sunday evening January 12th

The school, which had been temporarily closed, was reopened by Father Panken after Father Kuppens's departure in March, 1890, but the Sisters of Charity withdrew from the mission the following summer.

The taking over of St Stephen's Mission by the Missouri Jesuits gave great satisfaction to Father Anderledy, the General, who wrote that God would bless their province for entering again into the Indian mission-field. Among Father Meyer's consultors there was a feeling that the Jesuits of the Middle West should engage permanently in missionary work among the red men for the reason among others that justice seemed to require of them some service of this sort in return for means procured in Europe on behalf of the Indian missions. In view of financial aid thus received some of the Missouri members had been allowed to attach themselves to the Rocky Mountain missions, but this was considered by some of the fathers to be inadequate as a balancing of the obligation in question and they urged that the province undertake some steady missionary work on its own account. That the province had not done its duty towards the Indians was unlikely, but at all events it did within a few years reenter the missionary field though not in the United States.

In July, 1891, St Stephen's Mission was transferred to the Jesuit Rocky Mountain Missions, to which it remained attached until the establishment in 1907 of the province of California when it came under the care of the latter. The province of Missouri had always regarded it as a temporary mission only (*missio temporaria*), and though it had put it in good running order and otherwise administered it effectively, it readily relinquished the management of it into other hands. But in 1913 St. Stephen's was reattached to the Missouri Province by the Father General, Francis Xavier Wernz. With aid received from the Catholic Extension Society of the United States Father Placidus Sialm, now become superior of St. Stephen's, built chapels at Arapahoe, five miles from the mission, at Fort Washakie, twenty-eight miles to the west of it, and at Pilot, a Mexican settlement five miles to the northwest. At Riverton, six miles from St. Stephen's, at Shoshoni, thirty-one miles distant, and at Denore and Crowheart, a journey of seventy miles, services were regularly held for congregations of whites. Father Sialm was succeeded as superior of the mission in 1913 by Father Aloysius Keel, who in turn had as successor, 1922, Father Michael Hoferer. Father Keel again became superior in 1925. The school, which receives a government subsidy for the education of the children, not adequate, however, to meet the expenses involved, had an attendance in June, 1929, of seventy-one boys and the same number of girls. The girls' classes have been conducted since 1893 by Sisters of St. Francis from

Pendleton, Oregon. On January 8, 1928, the boys' school-house and the church were destroyed by fire but both have been replaced by more substantial structures.

§ 2. BRITISH HONDURAS

With their departure from St Stephen's in 1891 the middlewestern Jesuits were again left without any Indian mission to administer. But Father Luis Martin, elected General of the order in 1893, was of the mind that the Missouri Province, in default of field-work among American aborigines, should undertake some or other foreign mission as a means of fostering the apostolic spirit among its members. In 1893 he asked of the province an expression of opinion as to whether it would be in a position in a few years to take in charge the Mission of the Zambesi in South Africa. A meeting of superiors and former superiors, which convened in St Louis, April 4, 1893, declared against the proposition. It was thought that the Zambesi was too remote, the travelling expenses for missionaries going thither from America being almost prohibitive. The climate, too, would prove oppressive for Americans. Further, the Bishops of the United States would look askance at a foreign mission conducted for Negroes, when millions of Negroes in the United States furnished a field for apostolic effort nearer home. In fine, "our Province is a quasi-mission. The colleges are inadequately staffed with teachers, and are without endowments or adequate financial means. Further, the Province is without a seminary for its theological students. In fine, many of the Province members, for the reason that the Province was a quasi-mission, have left home and country to labor here *ad Majorem Dei Gloriam*." As far as the cultivation of the apostolic spirit in the province was necessary at the moment, this might be promoted by sending men to Alaska or South America or other regions where their services could be utilized to excellent purpose.

The difficulty of geographical remoteness that militated against the acceptance of the Zambesi Mission did not obtain, at least in the same measure, in the case of British Honduras, the spiritual care of which Father Martin assigned to the Missouri Province in 1893. This colony was at that time and is still organized ecclesiastically as the Vicariate-apostolic of Belize, which comprises the entire Crown Colony of British Honduras, Central America. British Honduras is bounded by the Mexican province of Yucatan on the north and by Guatemala on the south and west while its eastern edge is washed by the waters of the Caribbean Sea. Belize, government headquarters of the colony and its chief town and seaport, lies eight hundred and sixty miles south by west of New Orleans. The vicariate-apostolic counted in 1930 besides a bishop, twenty-two priests of the Society of Jesus, nine churches with resident

priests, fifty-four mission-churches, fifty-seven stations, and a Catholic population of approximately twenty-nine thousand. Belize has a population of about thirteen thousand, one-fourth of which is Catholic.

The stations outside of Belize where there are one or more Jesuit priests in residence are Corczal and Orange Walk in the north, the former on the coast, the latter in the interior on New River, Stann Creek and Punta Gorda in the south, both on the coast, and Cayo and Benque Viejo in the extreme west near the Guatemala border. Communication between the various stations must be made for the most part by boat or on horseback over forest trails where one has often to cut a way with a hatchet through the dense tropical growth "It is almost impossible," writes Father William T. Kane, a sometime Jesuit resident of the colony, "even to estimate with anything like accuracy the racial proportions of the population. Perhaps rather more than two-fifths are of more or less Indian descent, another two-fifths, negroes, are the products of miscegenation, of the remainder some three thousand are a mongrel black people improperly styled Caribs, three hundred or so are whites, the rest are unclassified and unclassifiable. The Indians are chiefly Mayas, descendants of the ancient Toltecs, copper-colored, with high cheek bones and almond eyes. Many of them speak Spanish—of a sort, amongst the blacks a barbarized English prevails under the linguistic title of 'Creole,' quite unintelligible to English-speaking people. The Caribs speak an African dialect into which, in a curious manner, many French words have crept." (*Catholic Encyclopedia*, 7:450.)

The Catholics on the whole are a church-going people, loyal to their pastors and fairly regular in observance of their religious duties. But they have their share of human frailties. "In this tropical land," witnesses a Belize pastor, "everything tends to make people lead an easy life. Concubinage is not looked down upon as it should be and drunkenness is common. It is particularly difficult to bring home to an Indian or Carib the solemn duty of having their marriages blessed by the Church. There is no decisive public opinion against illicit relations between the sexes and couples unlawfully cohabiting may continue to do so without loss of social standing. But much has been achieved by the missionaries in the way of rooting out the evil and in a particular station (Benque Viejo) the rate of concubinage was brought down from eighty-five to twelve per cent."

The first priest known to have visited the colony appears to have been the Franciscan friar, Fray Antonio, who in 1832 was ministering to a small group of Catholic refugees settled in Mullins River, a village a few miles south of Belize. In 1848 occurred the first notable increase in the Catholic population of the colony when seven thousand Spanish

refugees, driven out of Yucatan by Indian uprisings, settled within its borders. Some Jesuits passing through British Honduras in 1850 were asked by the refugees to secure them pastors. The result was that the following year, 1851, the Vicar-apostolic of Jamaica, a Franciscan, in whose jurisdiction British Honduras was included, visited Belize in person bringing with him two Jesuits, Fathers Dupont and Dupeyron. The latter were placed in charge of the local congregation. Other members of the Society followed them in succeeding years, churches and schools were built throughout the colony, and stations with resident priests, eight in number, were established at various points outside of Belize. The mission thus organized was placed under care of the Jesuit province of England. In view of the difficulty of communication between Jamaica and British Honduras the latter territory was in 1888 erected into an autonomous prefecture-apostolic with Father Salvatore Di Pietro, a Sicilian Jesuit, who had spent many years in the colony and had been three times superior of the mission, named as first prefect-apostolic. Five years later, in 1893, British Honduras was made a vicariate and the prefect-apostolic, Di Pietro, appointed vicar-apostolic. He was consecrated in Belize under the title of Bishop of Eureka and governed the Church in British Honduras with devoted zeal for six years, being succeeded on his death by Father Frederick C. Hopkins, S.J., who was consecrated Bishop of Athribis *in partibus* in St. Louis, November 5, 1899. Bishop Hopkins, after a quarter-century of an unusually energetic and strenuous career in the episcopal ministry, met death by drowning in 1924 and was followed as head of the Vicariate-apostolic of Belize by Father Joseph A. Murphy, S.J., of St. Louis University, who was consecrated Bishop of Birtha *in partibus* March 19, 1924. Like his predecessor he received episcopal consecration in the College (Jesuit) Church, St. Louis.

Though the Mission of British Honduras had passed into the hands of the St. Louis Jesuits in 1893, the duties of superior of the Jesuits resident in the colony continued to be discharged by Bishop Di Pietro up to his death in 1898. After this an arrangement was introduced by which the Jesuits received their own superior appointed by the Father General, though in all matters pertaining to the parochial ministry they remained under the jurisdiction of the Bishop. Father William J. Wallace thus became superior, March, 1900, of the Jesuit Mission of British Honduras. He was succeeded in the office in turn by Fathers William A. Mitchell, John F. Neenan, Joseph B. Kammerer, Anthony H. Corey and Marvin M. O'Connor.

At the period of the transfer of British Honduras to the Missouri Jesuits, Belize had its Catholic select school, established in 1887 by Father Cassian Gillet, S.J., with an initial attendance of two boarders

and twelve day-scholars. The boarding-department soon succumbed, but the day-school was maintained with a fair measure of success. At the same time Bishop Di Pietro felt that the educational needs of the colony could not be met without a boarding-school. Moreover, a great good was to be realized by providing school facilities of higher grade for the Catholic youth of the neighboring Central American republics, which were notably behindhand in this respect. Belize was easily accessible from these republics and enjoyed, besides, the inestimable advantage of stable government. Funds were accordingly collected both in the colony and the states for the erection in the rear of the presbytery or fathers' residence of a moderately sized building, in which on February 3, 1896, a boarding- and day-school under the name of St. John's College was formally opened with Father William J. Wallace, S. J., as director. The boarding-school was discontinued after a few years but was subsequently reopened though its maintenance in the contracted quarters in which it was installed became increasingly difficult. Finally, Father William A. Mitchell, superior of the mission, acquired from the government a piece of property of twenty-five acres abutting on the sea a mile or so beyond the southern limits of the town. Here was erected in 1916 a building of impressive appearance, having a front of two hundred and sixty-two feet and a depth of seventy. It was constructed of wood, other building material not being easily obtainable in the colony. Later years saw the erection of a gymnasium and of the Fusz Memorial Chapel, named for a benefactor in the states. With the opening of the new St. John's College the registration began to rise, standing in 1929 at ninety. As a dispenser of serious and well-balanced education of the Jesuit type, St. John's College, Belize, achieved a place of its own in the educational life of Central America. But its career was abruptly cut short. With the complete destruction of its buildings accompanied with appalling loss of life among faculty-members and students alike in the great hurricane of September 11, 1931, the institution ceased to be. The Jesuits, eleven in number, who died on the tragic occasion were. Fathers Francis J. Kemphues, Bernard A. New, Charles M. Palacio, Leo A. Rooney, William J. Tracy, William S. Ferris, the scholastics Alfred A. Bauermeister, Deodat I. Burn, Richard F. Koch, Richard W. Smith, and the coadjutor-brother, John B. Rodgers.

Much of human interest and edifying tenor may be written of these American Jesuits at work in the sub-tropics. The name of Father William A. Stanton would alone lend lustre to the record of Jesuit missionary activity in British Honduras. As a scholastic he had served as an instructor in St. John's College, Belize, and after his ordination saw missionary service for some years in the Philippines. Then he

found his way back to British Honduras, arriving in the colony on October 10, 1905. Thirteen days later he set out with Bishop Hopkins for Benque Viejo in the heart of the bush where it creeps up to the Guatemala border. Benque was reached November 1. Attempts had previously been made to establish a mission at this point but without result. This was the task to which Father Stanton now addressed himself and in which he scored an obvious success, the mission of Benque looking to him as its founder. He had with him on his arrival some tinned provisions, a few cooking utensils, one set of white Mass vestments, an altar stone and a few odds and ends of household furniture. For the first few months he lived in a borrowed Indian hut of thatch while the people were building him a house, doing his own cooking and turning hunter when he needed meat. Some seeds which he obtained from the states enabled him to begin what turned out to be a successful vegetable garden. Meanwhile, during the first four months when he was without a companion priest, he managed to visit thirty of the forty pueblos in the district, preaching in Spanish and Maya, baptizing and otherwise performing his pastoral functions. His parishioners were Maya-speaking Petenero Indians, who had moved from the nearby Petan district of Guatemala; but they were without trace of Spanish blood and in this respect unlike the Yucatan Indians of Orange Walk and Corozal, also Maya-speaking. For a space of four years the young missionary went on discharging his remarkable ministry at Benque, forgetting self, courting hardships, helping his people to better themselves in spiritual and economic ways. But while his apostolic career, brimming over with energy and zeal, was thus running at high tide, he was seized with a deadly internal cancer and reduced to helplessness. He made a long and painful journey for medical aid to St. Louis, where he died at forty on March 10, 1910. His life, an inspiring one from any point of view, has been engagingly written by a fellow-Jesuit.* Father Stanton sustained in his own brief span of life one of the cherished traditions of his order, the combination of missionary zeal with scientific research. His studies in Honduran and Philippine fauna and flora were persistent and of a sort that issued in distinct contributions to these important fields of knowledge.

In the summer of 1921 St. John's College underwent in the Providence of God the most harrowing experience in all its history next to the great tragedy of 1931 that brought it to an end. Yellow-fever, brought in by some newly hired servants, broke out within its walls and took a toll of four lives, two in the faculty and two in the student-body. The

* William T. Kane, S. J., *A Memoir of Rev. William A. Stanton, S. J.*, (St. Louis, 1918)

brother-infirmarian, Charles Studer, a native of Washington, Missouri, where he was born in 1869, was called on August 29. Twelve days before, on the 17th, he had begun nursing the patients who were down with the contagion. Three days later, reluctantly and only under peremptory orders from the physician, he took to bed, having himself contracted the disease. On the tenth day he felt that the end was at hand and declared himself more than willing to go to meet the Master. Fortified with the last rites of the Church, he died calmly, meriting in view of the peculiar circumstances of his death the name which recurs with frequency in Jesuit history, a "martyr of charity." Brother Studer, though not a professionally trained nurse, was a past master in the art of tending the sick. He was at all times quietly and unobtrusively efficient and on all counts an excellent example of the type of coadjutor-brother which in the mind of St Ignatius best serves the purposes of the Society of Jesus. One who knew him intimately wrote that "he never seemed to get tired and he never shirked an unpleasant task."

The same yellow-fever epidemic of 1921 carried off the scholastic, Gabriel Bachner, on September 10 of that year, his illness having lasted ten days. He had arrived at Belize only the month before, having volunteered for the mission while a student of philosophy in a Spanish scholasticate. He was born in Cincinnati, January 6, 1895, and was only twenty-six when he passed away. He had been an office-boy to Father Francis Finn, S.J., the writer of Catholic juveniles, whom he greatly admired and whose literary career as a writer for the young he hoped one day to imitate, for he himself wielded a ready pen. "I am glad to go to Honduras," he said on receiving his appointment to Belize, "though I did not ask for that post in particular. I believe we do best by leaving the whole disposition of ourselves to our Superiors. To this day I do not know why I was sent to Spain. Certainly I did not ask for it. With God's grace I shall never try to fix my own destination but leave it in His hands and those of His representatives on earth." Of certain undoubtedly real discomforts he spoke as being of such a nature that "any Jesuit blessed with health as I am would be ashamed to complain of them. They will never hurt anyone." Gabriel Bachner was of a prepossessing appearance, tall and physically strong, and he struggled with a man's strength against the progress of the dread disease; but the end was peaceful and came while his brothers in religion were praying at his bedside. "His body was taken to the hospital by boat for burial preparation at about six o'clock. The sea was almost dead calm. The sun was setting beside the college. In the Kraal and in the yard the boys had placed themselves here and there in silent groups. A little nearer the water's edge, his fellow Jesuits stared seaward, where, under the dark canopy of clouds, the tiny boat, seeming to

stand up out of the water, carried away the white shrouded figure out of their sight."

Bishop Frederick C. Hopkins, S.J., a native of Birmingham, England, where he was born in 1844, had spent thirty-six years in active service in British Honduras, twelve as a priest and twenty-four as bishop, when death claimed him with abruptness at the age of seventy-nine. During all these years he was a conspicuous figure in the civil and religious life of the colony. His energy and zeal in the discharge of his pastoral duties were untiring. When almost an octogenarian he was still travelling about his vicariate on official business and it was while voyaging to Corozal to make his annual visitation of the northern district that he met his tragic death in the Caribbean Sea on April 10, 1923. He had boarded an unseaworthy old hulk, the *F M I*, with other passengers, men, women and children, almost seventy in number. At two in the morning, when the boat was within seven miles of Corozal, the cry was suddenly raised that she had sprung a leak and was rapidly sinking. There was consternation on board and a wild scramble for lifebelts, boxes, barrels, anything that would float. Above the uproar rose the Bishop's voice, "save the women and children first." But his plea was disregarded. Nearly all the women and children perished while the Bishop was the only man aboard to lose his life. Two days later his disfigured body was picked up on the Yucatan coast.

"He was as near sainthood as any man we ever met," wrote the editor of the *Clarion*, a secular weekly of Belize. "During the whole period of his long stay in the Colony no one, we venture to say, has been better known as a staunch friend of the Colony and as an active worker for the betterment of its people, materially, morally and spiritually. Devoted as his Lordship has been to spiritual works, absorbed, we may say, in sacred duties, it is a marvel how active he has been along other lines and how admirably public spirited he has shown himself at every call." This was the impression Bishop Hopkins made on the outside world. On his fellow-workers in the ministry the impression he made was that of a man extraordinarily devoted and single-minded in the pursuit of duty. "His talents, whether great or small," wrote two of them in a joint tribute to his memory, "he made the most of and with God's help the work he succeeded in producing is a masterpiece."

§ 3. THE SIOUX MISSIONS

While British Honduras gave the American Jesuits of the Middle West an opportunity for missionary labor in foreign parts, an opportunity which Father General Martin desired them to enjoy as a means of fostering the apostolic spirit, it did not renew their contact with the

western Indian tribes which had engaged their zeal in the early period of their career. There was accordingly a special appropriateness in the transfer by Father General Wernz in 1913 of the Jesuit Indian missions of South Dakota and Wyoming to the Missouri Province. These missions had been under the jurisdiction of the province of California, the two situated in South Dakota having passed to that jurisdiction in 1907 from the Buffalo Mission, which had established them. De Smet's life-long dream of a mission among the Sioux had thus seen its realization through the zealous efforts of the German Jesuits of the Buffalo Mission, from whose hands the two Sioux establishments eventually passed into those of De Smet's own province of Missouri.

St. Francis Mission was founded in 1886 by Father John Jutz, who had made an unsuccessful attempt at missionary work among the Arapaho of Wyoming. He wrote July 14 of that year to Father Ponziglione, who had recently arrived at St. Stephen's "I have not yet forgotten St. Stephen's Mission and the Arapaho Indians. I wish you God's blessing a thousand times for your work. If I can do anything for you in any way, I shall be glad to do it." He then proceeded to assure Father Ponziglione that he should be quite content if conditions at his new mission of St. Francis were as promising as those at St. Stephen's. The water-supply at St. Francis was uncertain and if the pump did not work, which had already happened four or five times, one had to go and fetch water a distance of three miles. The weather was very warm and, in fine, "there was more wind than at Wind River." St. Francis Mission among the Brulé Sioux is located on the Rosebud reservation eighteen miles from Kilgore on the Chicago and Northwestern Railroad. Three counties, Mellette, Todd and Tripp and a part of Bennett County, all in South Dakota, are included in the reservation, which has an area of more than fifty-six hundred square miles and an Indian population of six thousand. Two of the fathers are occupied mainly in field-work, living and laboring among the Indians. Missionary journeys last from one to three weeks, sometimes longer, and are followed as a rule by a few days of rest and preparation at headquarters.

Holy Rosary Mission, dating from 1887, owes its origin, like its sister mission of St. Francis, to the Jesuits of the Buffalo Mission. It is situated in the southwestern section of South Dakota, thirty miles to the northwest of the nearest railroad station, Rushville, Nebraska, and five miles from Pine Ridge Agency, headquarters of the reservation of the same name "The surrounding country is made up for the most part of ridges of hills crowding closely upon one another, with gorges and canyons running in every direction and no vegetation, but a species of short grass and sparsely scattered pine trees." The Sioux

settled on this reservation, which comprises the three counties Shannon, Washington and Washabough with an area of nearly thirty-four hundred miles, are mostly of the Oglalla band and number some eight thousand. Besides the mission church there were in 1930 twenty-two chapels scattered over this territory, the nearest of them five, the farthest, sixty miles from the mission as the crow flies, which means considerably more than a hundred miles by road. One of the fathers had charge of eighteen of these chapels, which necessitated his being on the road the greater part of the year, travelling anywhere from five to fifty miles a day and covering between three and five hundred miles a month. Mass was often said in the Indian homes, usually log houses or tepees. Father August Lindebner was engaged in this strenuous ministry for over thirty years and in 1920 at the age of seventy-four, when he had charge of four stations, made a sick-call of one hundred and twenty miles in the face of a cutting blizzard which sent the mercury below the zero mark.

As was the case in the earlier Jesuit missions among the Potawatomi and Osage, the schools for the Sioux children have been the chief agency through which the South Dakota missions seek to realize their program of religious, social and cultural endeavor on behalf of the Indians. At St. Francis in 1928-1929 there were some four hundred and fifty children in attendance in about equal proportions of boys and girls ranging in age between six and eighteen years. At Holy Rosary in the same session one hundred and seventy-five boys and one hundred and eighty girls were registered. These children are clothed, fed and lodged at the expense of the missions from September to July. The government grant from the Sioux tribal funds of one hundred and eight dollars for each child does not cover the cost of the year's meals. Hence there is need of additional sources of support as donations in money and other contributions. In view of the circumstance that they are partly subsidized from tribal funds, the schools are under government inspection. They have enjoyed high credit with examining officials for academic standing and effective management. The girls and the lower classes of boys are taught by the Sisters of St. Francis of Stella Niagara, New York, while the instruction of the older boys is carried on by Jesuit scholastics. Industrial education is on the program of studies required by the government and, as a matter of fact, is necessary to enable the students to earn a livelihood in their after-school careers. This feature of the children's training, as regards the boys, is in the hands of the coadjutor-brothers, whose services in other ways to the mission are indispensable. "Practically every foot of the two immense piles of Mission buildings, from the cutting of the lumber to the carving of the altars in the churches and house-chapels, has been

the work of the Brothers. The bricks of the Holy Rosary Mission buildings were made on the grounds with the hired help of just one expert burner, the concrete structures at St. Francis, more than 1,000 feet long, were put up by the Brothers with the Indian boys as helpers. Their garden work has received special commendation on all sides from the Commissioner of Indian Affairs down to the passing visitor."

Father Florentine Digmann, associated for over forty years with St. Francis's, was the chief personal factor in the upbuilding of this model mission. In the face of all sorts of embarrassments, including physical hardships, lack of money, ill-will and opposition in quarters unfriendly to the mission, he brought it through the uncertainties of the years to its present prosperous development. He had a faith in the institution that was proof against trial and a sense of divine blessing upon its work that was fully justified by the event. Father De Smet never saw, not even in the successful Potawatomi and Osage missions of his day, such large-scale and effective educational activities as are being carried on today by his Jesuit successors among the Sioux children of the Rosebud and Pine Ridge reservations. The school has reacted upon the entire tribe, uplifting it to what is for American aborigines a rather high level of civilization and culture. Cato Sells, United States Indian commissioner, on the occasion of a visit to St. Francis Mission, where he saw the Indians engaged in work on a new building, remarked "This reminds one of the old buildings in California which the missionaries put up with the help of their Indians." At sight of a successful vegetable garden he said to a government agent at his side. "Why can't we have such in the Government schools? There is no doubt that the missionaries by example and encouragement do much to uplift and civilize the Indians." Msgr. William H. Ketchum, director of the Bureau of Catholic Indian Missions, took occasion more than once both in public and private to declare it to be his deliberate conviction that history records no other example of such rapid and solid progress from barbarism to civilization as has taken place among the Sioux of North and South Dakota. Moreover, he was ready to make every sacrifice to prevent the Catholic Pine Ridge and Rosebud Mission schools from closing their doors. These two are today the largest Indian schools in point of registration and material equipment conducted by the Catholic Church in the United States.

§ 4. THE COLORADO MISSIONS

The range of parochial obligations carried by the Missouri Province widened by a considerable margin with the accession to it of Colorado on the occasion of the dissolution in 1919 of the Colorado-New Mexico

MISSION. In Denver the Church of the Sacred Heart at Larimer and Twenty-sixth Streets is the center of a well-organized and populous parish with five fathers steadily employed in attending to its needs. Loyola Chapel, built for the convenience of Sacred Heart parishioners residing in a quarter somewhat distant from the church, is also served by Jesuit fathers. The parish schools are well organized, the high school department being the first one under parochial management established in the diocese of Denver. In Pueblo three parishes were under Jesuit direction in 1919, St. Patrick's for the Americans, St. Francis Xavier's for the Mexicans and Our Lady of Mt. Carmel for the Italian residents of the town. Of these St. Patrick's was the most considerable. Its school, conducted by Sisters of Charity, numbered about three hundred children. St. Patrick's and St. Francis Xavier's were transferred to the diocesan clergy in 1925. The Italian parish of Our Lady of Mt. Carmel is still in Jesuit hands.

Three other Colorado parishes, Del Norte, Conejos and Trinidad, fell to the charge of the Missouri Province in 1919. These were not organized on the plan of the average urban parish with its single group of Catholics settled in a limited area, but were rather extensive fields of real missionary work on behalf of numerous distinct groups scattered at intervals over a wide range of territory. At Del Norte, a town of approximately a thousand inhabitants on the Rio Grande in the northwest corner of the fertile San Luis Valley, was the residence of two Jesuit priests, who attended six chapels in widely separated localities. The parish area of nearly four thousand square miles ranged over three counties. Much of the land was inaccessible, being inhabited only by scattered sheep-herders. In Del Norte was a stone church built in 1900 by Father Bueno, S.J., the first consecrated church in Colorado. In the six stations, Creede, Piazza Valdez, Monte Vista, Center, Saguache and La Garita, the congregations were, with the single exception of Creede, made up mostly of Americans. The celebration of Mass in private houses in default of a church or chapel is a thing of comparatively rare occurrence at present in the United States, however common it was in the pioneer period. But the Del Norte pastors had frequently to resort to the practice. In three out-of-the-way localities Mass was said in private domiciles about three times a year for Mexican groups of from twenty-five to fifty. The bulk of the Catholics in Del Norte and the other congregations of the southern San Luis Valley are faithful members of the Church. While the Jesuit ministry in this field was attended with gratifying results, it became a problem for superiors of the Society how to staff these parishes of rural Colorado with the necessary force of workers. Hence parishes of this type were readily turned over to the Bishop when he found it possible to accept

them. Del Norte and its dependent stations were transferred to the Bishop of Denver in 1925.

Conejos, oldest parish in Colorado, dating from 1857, came into the hands of the Jesuits in 1871 when Father Salvatore Personé took it in charge. Like Del Norte it was a network of scattered missions or stations, twenty-five in number, grouped irregularly around a central residence at Conejos, a settlement in the San Luis Valley some ten miles north of the New Mexico line. The most important of the missions were Capulin, Antonito, La Jara, Ortiz and Los Sauces. Spanish was the language on most people's tongues up and down the parish of Conejos, the pastor of which at the time Missouri took it over was Father C. Alvarez of the province of Mexico. On October 30, 1920, the Spanish-speaking Theatines assumed charge of Conejos in succession to the Jesuits. "A great deal of good has been done here for the glory of God," notes summarily a Jesuit domestic account of the parish.

If Del Norte and Conejos were busy centres of a ministry that had more about it of rough missionary life than of the ordinary pastoral care of souls, Trinidad was also such but on a much larger scale. The parish of Trinidad, a town in southeastern Colorado only a few miles above the New Mexico line and on the main route of the Santa Fe railroad, was organized by a diocesan priest in 1865. Two years later the same priest built a church of the adobe type usual in the Spanish Southwest. In 1870 came the Sisters of Charity of Cincinnati to take in hand the parochial school. Four years after the arrival of the sisters the Jesuit fathers Personé and D'Aponte preached a mission in Trinidad and the following year, 1875, the parish was given to the Jesuits, Father Pinto being appointed pastor. A stone church of imposing proportions built through his efforts was blessed May 31, 1885, while a rectory of pleasing design and ample dimensions was also erected during his pastorate.

Of the six fathers of the Trinidad residence employed in ministerial work in 1929 one, the superior, was charged with the local congregation of the Holy Trinity and another with the Italian congregation of Mt. Carmel, which had its own church, while the remaining four were engaged in the outlying missions. Holy Trinity parish is organized as a single parochial unit comprising the whole of Las Animas County, the largest in Colorado, with an area of nearly five thousand square miles and a population of about forty thousand, nearly half of whom are Catholics. Most of the parishioners live in the western part of the county, the coal-mining district, while the eastern part is thinly populated with farmers and ranchers. Spanish is the language of at least fifty per cent of the Catholics, Italian of approximately twenty-five per cent, Polish, Bohemian and other Slavic languages of almost

fifteen per cent, English of the remaining ten per cent. In Trinidad one needs for the exercise of the ministry Spanish, Italian and English, in the farming-district, Spanish chiefly, and in the mining-camps, Spanish, Italian, Polish, Bohemian, Slovak and English. Probably nowhere in the United States is the Pentecostal gathering "of every tribe, language and nation" better paralleled than among the polyglot inhabitants of Las Animas County, Colorado. Knowledge of certain languages other than English is an indispensable requirement for one who undertakes to dispense the word of God in this interesting corner of the Lord's vineyard.

Outside of Trinidad the number of missions and stations attended in 1919 reached to about seventy. Of these thirty had churches, one of them of stone (Delagua), two of concrete (Morly and Berwind), three of frame (Starkville, Primero and Hastings), and the remaining twenty-four, of adobe. These adobe buildings, severely plain both inside and out, would be quite in place anywhere in the Philippine Islands. Holy Trinity parish is the largest in Colorado both in extent of miles and number of souls. By an apt coincidence the county with which it is coterminous is named Las Animas, "Souls [of Purgatory]" County. From seven hundred to a thousand baptisms are annually administered by the Trinidad missionaries, who have under their charge approximately four thousand families or twenty thousand souls. Five members to a family is a moderate count for the Mexican, Italian and Slavic elements of the parish, among whom race-suicide is a thing unknown.

To care for seventy groups of Catholics scattered over a vast territory is a charge of some magnitude. The advent of the motor-car has somewhat, perhaps considerably, lessened its difficulty. The roads, though rough, are passable in good weather but after rain or snow travelling by auto has its hardships. Communication by railroad is sometimes possible, the trains, however, run at inconvenient hours for the missionary or do not stop at stations that have to be visited while the majority of the stations, even some of the largest, are not on the railroad at all. Clearly Mass cannot be said at every station all Sundays of the year. Only the more important stations have Mass regularly every Sunday, but to carry out this program the visiting priest has to "binate," that is to say, celebrate Mass twice on the same day, first in one church and then in another. Some of the churches have Mass only once a month and that on a week-day while others are visited by the priest only four or six times a year. Sick calls from distant points of the immense parish are not of uncommon occurrence. As all the priests reside together at Trinidad, a long ride sometimes of seventy-five miles and generally by auto is necessary in order to answer such calls. All in

all, the big-scale parochial ministry "by excursion" of the Jesuits serving Holy Trinity parish in Trinidad is probably unique in the United States

§ 5. PATNA, BRITISH INDIA

With British Honduras, Indian missions in South Dakota and Wyoming, and over a hundred mission stations in Colorado on its hands, the Missouri Province would seem to have been carrying all the burden of missionary effort to which under the circumstances it was equal, but a condition in the Orient arising out of the World War resulted in the assignment to it of still another missionary field, and this of vast extent. By Apostolic Letters issued by the Holy See September 10, 1919, a new diocese bearing the name of Patna was erected in the northeastern section of British India. Through its territory of thirty-eight thousand square miles, which embraces the whole of the independent kingdom of Nepal and the northern portion of the newly established civil province of Behar-and-Orissa, runs the historic Ganges, on the south bank of which rises the ancient city of Patna. In a suburban quarter of the city known as Bankipore the first bishop of the new diocese, the Rt. Rev. Bishop Louis Van Hoeck, was to fix his see. Bishop Van Hoeck, a Belgian Jesuit formerly attached to the Mission of Bengal, was consecrated on March 9, 1921, as a suffragan of the Archbishop of Calcutta. Prior to the World War this region had been cultivated by Austrian Capuchins, who were repatriated when the great conflict broke out, leaving the field without hands to work it. The same papal enactment which set up the diocese of Patna conveyed to the Society of Jesus this now abandoned territory, which the Jesuit General, Father Ledochowski, in his turn assigned to the Missouri Province. On the morning of March 16, 1921, five fathers of its jurisdiction under Father William Eline as superior arrived in Patna to take the mission in hand. For a native population of twenty-six millions this was a staff of slender proportions, but the years added to its numbers and by 1936 the Patna Mission had a roll-call of seventy-seven members, of whom thirty-five were priests, thirty-six, scholastics, and five, coadjutor-brothers. There was, moreover, the Jesuit Bishop of Patna, the Rt. Rev. Bernard J. Sullivan, American-born, who succeeded Bishop Van Hoeck in 1929, the latter being transferred to the new see of Ranchi, British India. Besides the Bishop's residence in Bankipore, the mission counted in 1936 thirteen distinct residences, located in as many settlements, one of them, Dinapore, a military cantonment, the others for the most part railway stations. At Bettiah there is a high school for boys with a staff of six fathers, nine scholastics and two coadjutor-brothers. The work of the fathers in the residences is in cases restricted

almost entirely to the pastoral care of the little groups of Catholics in their neighborhood. But missionary operations among the unconverted natives, especially the Santals, are also being carried on and with gratifying results. Hopes are entertained of an increasingly successful ministry in this direction, the mission-staff being encouraged in its efforts by the words which the Father General addressed to the Patna missionaries who opened the field in 1921: "Let the first mission of the American Provinces among the idolators become an example to all other missions and demonstrate to everybody what the Americans can accomplish in this field of labor for the greater glory of God." A devastating earthquake which occurred in the Patna region in 1934 wrought widespread havoc of life and property and the mission is at present writing slowly retrieving the losses it suffered on the occasion.

At the setting-up in 1928 of the Chicago Province of the Society of Jesus, the Patna Mission became attached to it, the Mission of British Honduras remaining under the charge of the Missouri Province. Father William Eline, first superior of the Patna Mission, was succeeded in office in 1929 by Father Peter J. Sontag, who in turn found a successor in 1936 in Father Francis N. Loesch. East India, as a land hallowed by the classic missionary labors of St. Francis Xavier, holds out a lively challenge to apostolic enterprise and zeal. At the same time work in this field is beset with grave difficulties, especially on the economic side. To procure the material means needed to finance its activities, the Mission of Patna maintains a procurator's office in Chicago.